SPECIAL COLLECTIONS

EAST WEST 東西報

HE CHINESE - AMERICAN JOURNAL • PUBLISHED EVERY WEDNESDAY • VOLUME 4, NUMBER 9 • FEBRUARY 25, 1970 • 15 CENTS

# ilton Lee: 'I'm the atchdog of the school'

ilton Lee, the controversial ıder/counselor suspended from leo High School for his part in ıdent demonstration earlier this th, goes before the Board of ation's Personnel Committee ı hearing this Thursday.

s of last weekend, the Board still not filed formal charges nst Lee, leaving his case open onjecture among Galileo stu- s, teachers' groups, and parents students also disciplined for February 5th demonstration to e Chinese New Year day an ial school holiday.

**SPEECH**

e is reportedly under fire for ng the 250 demonstrators who hed to the Board of Education quarters. He allegedly went to rse Auditorium, where the stu- s were, instead of to his own rior at the central office, as ordered. He also made a speech at the auditorium on behalf of the students.

But since the earliest reports of his role, a number of people have surfaced to clarify Lee's standing at Galileo. Lee, 31, is an employment counselor. His job is to find part-time work for students under the 4/4 plan — four hours schooling, four hours work. But he is known for doing favors sometimes far beyond those expected from a counselor. He said his office serves as an unofficial meeting place for numerous students who share his belief that major changes are needed at the troubled high school.

He said his role in the demonstration was to nip ideas of violence, channeling student vitriol into a peaceful rally and demonstration, for which he got busted.

**NO VIOLENCE**

Not so, according to several members of Team 40, who told East/West there were never any threats of violence, that the rally and march were initiated by Lee. "He's a big phony using the students," claimed one Team 40 leader.

Apparently, one unofficial charge against Lee is for starting the demonstration. "There's a memo at the Board," Lee said, "accusing me of inciting the whole thing." The memo is from assistant principal Leslie Burk, who ordered Lee down to

*—Continued on Page 3*

# eds' sales ow okay

AN FRANCISCO — You can buy and bring in herb, food goods from Communist China non-commercial use, according directive from the Office of ign Assets Control, Assistant ector of U.S. Customs William said last week.

ntil now, all goods manufac- d or made with materials origi- ng from Red China had been ibited from entering this coun- under the Trading with the my Act passed in 1950.

he Office of Foreign Assets has d the ban by permitting the pur- e, transport and import of mer- idise prohibited by the act. Un- the new ruling, an individual acquire merchandise for his onal use or as a gift. However, goods must be in non-commer- quantity and not for resale.

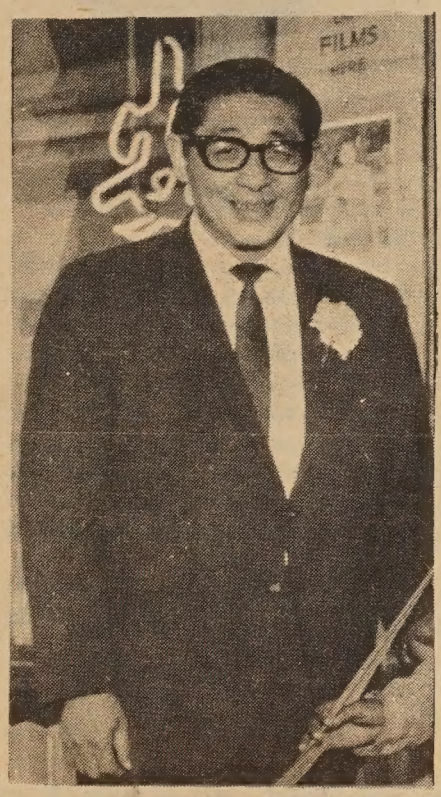
here is no need for a permit or ıse to import goods of Chinese in or Chinese-type merchan- However, one must pay a cus- fee on goods coming into the ıtry. The custom fee is based on ıaximum rate which is higher the modified rate prevailing reciprocal trading nations.

he only two items exempted are and crude herbs.

he rate fluctuates from 10 to 90 ent of cost. For example, or- ented embroidery (bedspreads, ecloths, etc.) is listed at 90 per- of cost. Mushroom is tabbed 5 percent plus 10 cents a pound. avings could be made by con- ing the custom fee list. A piece ade mounted on a setting would assessed 80 percent. An uncut can come in at 10 percent.

or information concerning cus- s call 556-5380.

## What made George run?



## George Chinn raps about Chinatown—

Pg. 5

Photo by Kem Lee

# Andrew Oei: Suicide or criminal negligence?

By BEN FONG-TORRES

SAN FRANCISCO — A reported suicide of a 25-year-old Chinese patient in the psychiatric ward at San Francisco General Hospital has the victim's father uptight — and he just may sue the hospital for criminal negligence.

Dead is Andrew Oei, 25, who crashed through a window of Ward 63 last Thursday evening and plunged three floors to his death.

**TRICK**

Oei had only entered the hospital that day. According to a story in the SF Chronicle Saturday, the young man "had tricked staff members into untying straps that restrained him, rushed across the room, and crashed through the window." Oei, the paper said, was the fourth person to commit suicide by jumping out the window.

But his father insisted it wasn't suicide. John Oei, 58, an electrician, said his son was neither suicidal nor violence-prone.

Young Oei was an honor student at Lowell High, SF City College, and UC, where he studied engineering. When money ran low about two years ago — the Oei family includes six children — he joined the Army, hoping to continue his education as an officer. He served nine months.

**BUGGED**

"He got mentally disturbed in the Army," said Oei, an Indonesian-Chinese who brought his family to San Francisco from Holland nine years ago. "He got the idea that everything was bugged . . . he thought some group with a strong leader was trying to destroy him — and the whole world."

The father, speaking in a calm voice, told how Andrew tried living in New York City after he got out of the Army, then returned to the Bay Area to go back to school. He also worked as a volunteer driver for the Red Cross.

But the phobia from the Army days continued to plague young Oei. He was on sedation pills and, his father said, "some times he'd stop talking — sure that he was being bugged. He wanted to unmask them."

**REFUSAL**

Finally, last Thursday, two sisters and a brother took him to the Langley Porter clinic at UC Hospital in this city — where he was refused service. He was referred to and accepted at General Hospital around 5 p.m., and strapped down to a litter.

When his father and mother (Irene Oei, 48) went to visit him, he had just gotten out of sedation and, his father said, complained about being tied down. "He said he was hungry and sleepy." His

Continued on page 9

# Next influx? Automobiles

By L. LING-CHI WANG

The recommendations of the two downtown traffic and parking studies currently undertaken by the Greater San Francisco Chamber of Commerce and the Traffic Division of the Police Department will surely have significant impact on the chronic traffic and parking problems in Chinatown.

The most "revolutionary" recommendation, revealed by I. Thomas Zaragoza, the police traffic director on January 28, is a plan which would eliminate, on an experimental basis for 90 to 120 days, street parking of automobiles in the north of Market Street area, reaching the southern and eastern boundaries of the core area of Chinatown, during morning hours. Both studies are looking for solutions to end the bottle-necks of double-parking and to "loosen up" the downtown traffic congestion.

It is impossible to assess specifically what effects, positive or negative, this experiment will have on Chinatown without a thorough

study on parking and traffic conditions in Chinatown. However, it is important for residents and businessmen in Chinatown to immediately look into the plan and to actively participate in the discussion of recommendations in both studies.

**POLICE PLAN**

According to Zaragoza, the area involved would probably extend from the Embarcadero along Market Street to Taylor; Taylor to California, east to Kearny; north on Kearny to Broadway and back to the Embarcadero (zoned C-3-0, C-3-R, and C-3-G). On most of the streets in the area (particularly one-way streets), parking would be banned on one side from 7 a.m. to 6 p.m. On the other side of the street, only trucks would be allowed to park until 1 p.m. — and cars would be allowed from then on. However, streets already with a 4-6 p.m. towaway zone will remain in effect.

Zaragoza said, "The whole mixture of trucks and cars is not good, when neither of them can move." The study, which he said "will assist downtown business," is about three quarters of the way toward completion and it has received "favorable reaction" from the Police Commission and the board of directors of the S.F. Planning and Urban Renewal Association (SPUR). It will be presented to the Board of Supervisors for approval in early March.

One day after the announcement of the traffic bureau's proposal, Ed Lawson, the city planning manager

Continued on Page 8

# Great Wall of Mexico

SAN FRANCISCO — Chinese and other minorities are having a tough time getting into Mexico because they are such "nice,quiet people".

Edward W.C. Chan, past president of the Young Wo Benevolent Association, the Gee How Oak Tin Benevolent Association, the Chin Wing Chun Benevolent Association, and the Chinese Senior Citizens Association, and Frederick N.Y. Lau of the Chinatown Economic Development Agency, the Chiantown Senior Citizens Assotion,and a member of the Mayor's Senior Citizens Council were refused entry to Mexico, February 17. Both were on a three-hour trip to Tijuana sponsored by the National Council on Aging which was holding its annual Western Regional Conference in San Diego that week.

Of the two bus-loads of persons participating in the trip, only Chan, Lau and a black lady were stopped

Continued on page 9

EAST WEST

February 25, 1970 Vol. 4, No. 9

EAST/WEST, THE CHINESE - AMERICAN JOURNAL, is published every Wednesday by EAST/WEST Publishing Company, 758 Commercial Street, San Francisco, California 94108. Telephone (415) 781-6480.

Publisher-Editor: Gordon Lew; Manager: Byron Mok

Editorial Board: Ben Fong-Torres, Kenneth Joe, Anne Marie Jordan, Carole Jan Lee, Walter Leong, Gimmy Park Li, Charles J. Roberts, Gail Roberts, L. Ling-chi Wang, Ken Wong.

Circulation : Oi Lee; Production: C.H. Yeung

# EDITORIAL

## The hungry YC

The last time we were at the hungry i night club, down at the heel of Chinatown next door to the Topless Weddings, we caught the Ike and Tina Turner Revue. Singing, dancing, blowing up a storm in front of that sturdy brick wall behind the main stage —— a dynamite evening.

Now, of course, the hungry i is gone —— packed up and split for richer territory —— Ghiradelli Square. In its place, just opened up a couple of weeks ago, is the Chinatown-North Beach Area Youth Council Center. The YC has the basement complex on a three-year lease.

And that, right now, seems to be about all it has.

We went down to the old club last week to visit with members of Team 40, one of the self-help groups under the umbrella of the Youth Council, and we had a chance to look around, to see what director Albert Cheng was talking about when he mentioned recreational facilities, and employment and educational services for the community.

It's sad.

They've got electric power down there, and a couple of teenagers were picking out a song with a guitar, bass, and a drum set. And in the main office, furnished with plenty of desks and chairs, there's a coffee machine keeping a pot of water hot. But that's about all they've got cooking. The rest is barren and bare.

We've seen the LeWays headquarters fall because of community distrust and lack of support; we saw the Il Piccolo Coffee House close down and the Wah Ching clubhouse abort for the same reasons and we know what's happened since the disowning of those two groups.

Now, at 599 Jackson Street, we have another chance, and we're urging you to help.

The Youth Council Center needs equipment far beyond what the EDA can afford. The center should have tables, desks, chairs, tables; record albums and some kind of a music system, and money to buy the things the YC staff determines necessary to serve its community properly and effectively.

Youth Council members themselves provided the initial thrust of energy. They spent seven months cleaning up the damaged old nightclub, and they have the administrative staples. But in the end, as it always does, it'll take community support to hold it together.

★ ★ ★

Loneliness —— confusion —— alienation —— These are some of the feelings of the immigrant youth who has recently arrived at "Gum Sahn".

Such were the concerns of a group of students in a University of California, Berkeley Asian Studies course. Early in the summer of 1969, they united with a number of community residents and began to organize a ten-week educational and recreational program to help newly-arrived junior high school-age immigrants adjust to their new surroundings.

Since January 10 of this year more than 40 students from Marina and Francisco Junior High Schools have been involved in such activities as visits to Chinatown social agencies, a bus tour of San Francisco, swimming, and cook-outs at the beach.

The program is currently sponsored by the Chinatown-North Beach Youth Council; however, due to unforseen developments, the program has not received the necessary operating funds. Therefore, contributions are desperately needed. They may be forwarded to the Chinese Newcomers Service Center at 1042 Grant Ave., San Francisco. Their phone number is 421-0943.

# Letters to the Editor

## Poke at a Chin

East/West:

You are wise to print CHINAMEN, CHINKS & CACA (a nasty word in English). If Frank Chin isn't quietly strangled by decent people of Chinatown, perhaps the High Binders will have to rise again. He reminds us of the folks with broad backs and weak minds who sneer at Americans of the same records of professional and cultural contributions to our nation: "EFFEN YORE SO ALL-FIRED SMART — WHY AIN'T YUH RICH?"

Irene Won
Pittsburg, Calif.

*(For another, far-out response to Chin's articles, read what his "mythical mother" says on page 6. — E/W.)*

## ROCK OF HANOI

## The New Left, loosely

East/West:

In recent weeks, your paper has displayed prominently, articles and letters written by members of what one might call loosely, the New Left. I speak specifically about the article, "Why the cry for Yellow Power'" in your January 2st edition. In the interest of balance you and your editorial bo ma desire to include another viewpoint For this reason, I respectfly en close an article for your cosidera tion.

Briefly, by way of desiption I am a native San Francisc and Chinese-American who h live and/or worked in Chinato ever day of his life. Philosophally, am neither a member of e New Left as described by the ght, o a member of the Old Rigl as de scribed by the left. I am 6 an somewhat of an anomaly that am one of the Silent Majority wh will speak up — on occasn.

Thank you.

Sincere your
Albert Hum
San Fricisco

*(Mr. Hum's article appears o page 7. And please corre us we're wrong, but we don' believ there's ever been a persuasion political, philosophical, socio logical — known as "e Ol Right." — E/W.)*

## Peace

East-West:

The Bay Area Peace Actio Council invites you and your rea ers to attend a Western States Ant War Conference in San rancisc on Feb. 28 and March 1 Mari Junior High School. The conferen has been endorsed by, an will attended by, anti-war activists fro all over the Western state

The conference is ope to who oppose the war on a ne ma one vote basis. Housing s ava able for all who need it. or mo information, contact BAPA at 9 Valencia St., San Francisco, 94110 (415–282-8160)

Yours for an end to the war,
Ed Farley
Bay Area Peace Action Coun

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TAR

**By Manchester Fu**

Three Star Hennessy, lunch at the Four Seas and Miss Sui g Fong, one of Hong Kong's two most popular film actresses.

She is slim-trim, wide-eyed with long black hair. She had on ıle jade cheongsam, a respectable mini-length. She has good legs. her left index finger she wore a gold ring. She is twenty-two, ı in over 200 movies and started when she was six. Her an- zed name is Josephine.

We were the only ink-stained wretch present. The others e editors, publishers, wheels and Sunday poets that filled e tables. Anyhow, Miss Sui moseyed around to answer ques- s in Mandarin, Cantonese and English. All of which she speaks ntly and without a script.

Throughout the session the young lady kept her cool in e of such trivials as "Who's your favorite Hollywood actress?" likes Audrey Hepburn. "You like coffee or tea?" We had ex- ted her to say, "Milk." But she said, "When I don't feel well ink tea and when I don't have enough sleep, I drink coffee."

The lady is sagacious, quick on the mental trigger. The man n the Hong Kong Star News (Sing Tao Pao) asked about her ızing romance" with Fou T'song, the pianist.

She calmly replied, "My family and the Fou's are very close. known him since I was a child. And when he arrived in Hong ıg, my mother asked me to take him around town. The Hong ıg press like to exaggerate stories concerning celebrities to papers. I was no exception. I felt sad for Fou T'song."

The Star man asked if there were any possibility of a marri- with the pianist now that he was no longer the son-in-law of udi Menuhin.

"He is a dear old friend and I admire him greatly as an artist. I'm too young to be thinking of marriage," she said.

However, her mother thinks she is old enough to travel ıad by herself and Josephine hopes to be in this country for ar to study communication arts. She has not decided between or the east coast. A paper jumped the gun and reported that was headed for UCLA.

Of the more than 200 films she had been in, she likes "The dow" best. She played a blind girl. We have seen some of her ts at The Great Star as "Mama Wants Me to Marry", a musical, "Winter Love", a four-hanky melodrama. She's been in drum gong operas with gung fu stuff and James Bond cloak and ers ala Diane Riggs.

And hey, that's what the press confab was all about. She's earing at the Palace this week, singing and dancing and has ıght along her own M.C. No, it's not Fou T'song.

*AND SPEAKING OF IVORY KEYS:* The biggest hit at the ese New Year show at Victory Hall was Brenda Tom, the n-year-old pianist. Brenda amazed the crowd awed by a little who should be playing with dolls performing so well . . . and e Mon Lei beer party at the Empress, Willie Tsang's 210 nd St. Bernard, Brandy stole the show. This being the Year he Dog, Brandy was on stage posing with the bottles and n the speeches were being given, dozed. That dog is almost ıan . . . *MORE CHINATOWN BEAT :* The Atlantic has an le by Mary Ellen Leary on the Chinese in San Francisco. Miss y used to be with the SF News before it merged with the . . . Alan Wong a star on television? He's the narrator-host on D's "What Does It Mean to be a Chinese-American?" to be n on March 13, 16, and 19 . . . Too late we learned of the national Mah Jong Tournament at Grossinger's in the Catskills. atown has some great players who could have scored high . . .

*HERE COMES DE JEDGE :* Along with columnist Herb , cameraman James Wong Howe acted as judge for the Chinese Year contest. Jimmy has a rest coming, having wrapped two s in a row, "Last of the Mobile Hotshots" and "The Molly ıires" . . . There were two Leland Wong's that helped make Street Fair a success. Both are painters, house and poster. ng Leland did a cover for the Chron's This World section. We ıld mention two good guys who set up the wiring for the fair, Leong and Ben Louie . . .

# Milton Lee

*—Continued from Page 1*

Board headquarters after the march had taken off.

Team 40 members emphasized that certain members of the group do support Lee. "As individuals we might support him. We may hope he gets his job back because it was unfair that he was fired without charges.

### FAILURE

"But there was not going to be a riot. Everybody knew that." "Simply," the student said, "the rally failed, so he said the students did it."

Lee failed to pick up support from the Youth Council, of which Team 40 is a member, and, so far, the Galileo On-Site Committee, a students grievance group, is concentrating on getting Mei-Lon Sam, deposed student body secretary, back to office. But Lee is being backed by the local teachers' union and has received tacit support from the Education Committee of the EDA, calling for due process for Lee.

In another minor show of strength, Lee visited East/West Sunday with six student/friends, including Miss Sam, pretty 16-year-old junior ousted from office by Acting Principal James Kearney for leading the rally.

### HEARING

She is among a good number of students, she said, who are supporting Lee with petitions. The students' main goal, however, is a public hearing on the issue, with Lee, Kearney, other Galileo administrators, students, witnesses, and parents all invited.

"Our parents have only heard our side of the story," one of the students said, "and they want to hear both sides before acting."

The students expressed a uniform dislike for Kearney and suggested that Milton Lee might be a test cast for airing the entire issue of administration at Galileo.

"There are cops all over the campus," one youth said. "It's like a jail, not a school . . . the Tac Squad, Car 155, Car 027 going around . . . and this year it was a *peaceful* demonstration."

"If students don't like him, if he has to have guards," another chimed in, "Why is he there?"

As for Lee, all sides agree he made a tactical mistake and left himself open for the boot from Kearney, who never was infatuated with Lee or his liberal leanings.

Some claim that Milton Lee is simply concerned with saving his own neck; his supporters say he knew he'd get into trouble but did it anyway, riding fearlessly on the crest of his beliefs.

Lee himself says, modestly: "My main concern is the youngsters. I've been the watchdog of the school."

And it is, after all, the year of the dog.

**A stamp of NT$ 0.50 (1¼ U.S. cents), featuring two Peking dogs, has been issued by the General Post Office of the Republic of China to mark the new lunar year of the Dog .**

## Highway 4668

SAN FRANCISCO — The Chinese Lion danced again this year at the Division of Highways building in San Francisco and earned a donation of $227 for the Chinese Community Hospital.

The money was from State Highway employees — over one-fifth of whom are of Chinese descent. The event was co-sponsored by the Chinese American Institute of Engineers and California State Employees Association. It also included a Chinese judo exhibition and the presentation of a small ivory Buddha to Alan S. Hart, District Engineer, who in turn presented the check to Robert Yick, Vice President of the Chinese Hospital.

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# CHINESE WORD-A-DAY

BY GORDON LEW

## "MILE"; "LANE"

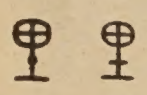
This character originally was created to mean "to settle" or a "neighborhood." For this reason, the Chinese combined the characters "farm" and "earth" to form this word. "Farm" refers to farming, and "earth" represents the living quarter which was usually made from straw and clay.

Sometime later people living in the same neighborhood began to build community worship altars. This character was used to label these as "neighborhood altars." In order to encourage a community spirit among the people, ancient classics on ritual specified that the wealthy or learned persons should not build altars of their own, but should join with others to support a common altar.

In modern times, this character is used more and more for "mile" and "lane." However, its meaning of "neighborhood" has not been completely discarded. So, keep it in your note-book.

**Mandarin** **LI**

**Cantonese** **LEI** as in "Hay"



As a measure of length, the ancient Chinese considered three hundred paces a "mile." As a neighborhood unit, the Confucian Book of Poetry regarded a "mile" as twenty-five families; the Book of Folk Customs said that it represents fifty families; the Book of History (Shang Shu) seventy-two; and the Book of the Sage Kuan-tzu rounded it up with an even hundred.

The moral is: Don't argue numbers with the Chinese. Everyone is right.



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# Chun buys the World

SAN FRANCISCO — The Chinese World, the 79-year-old daily paper that has been in a coma since last September, was sold at an auction last week to a Honolulu businessman, K. D. Chun, head of Commercial Enterprises, Ltd.

Chun paid $42,000 to the Yick Tsun Society for the paper's printing plant, subscription lists, furniture, and the most important item — one-fourth interest in the paper's building at 736 Grant Avenue.

Diseased with debts and internal troubles, the paper suspended publication last September. Its offices were renovated and taken over by a tourists' curio shop.

According to Chun's attorney, Harold Crittenden, an attempt will be made to get The World going again, but most Chinatown sources doubt it. One of the paper's main creditors was the company that just purchased it, and the printing plant has been rendered obsolete by the offset process months before it stopped publication.

# Street fair: $1000 profit

In dollars and cents, the size of the crowd and the goodwill created, the Street Fair during the Chinese New Year was a modest success.

The Chinese Chamber of Commerce and the Chinatown-North Beach Youth Council each donated $500 for the operation of the three-day event.

The fair netted a little over $1,000 which was kept by the 26 participating organizations ranging from church and youth groups to Self Help for the Elderly.

This year, the planning and staging of the fair was done by the youths themselves with the Neighborhood Arts Program acting only in an advisory capacity.

Teenagers Theresa Poon and Cynthia Leong solicited merchandise for prizes from Chinatown merchants. Over forty-five stores responded.

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# NEWS FROM HOME

# Garbage gets canned

SAN FRANCISCO — Chinatown is about 40 tons lighter than she was just three weeks ago. And all the excess weight was garbage.

The New Year campaign against rats, with large garbage bins placed throughout Chinatown over a period of five days, resulted in 40 tons of garbage and household refuse being hauled away. The figure comes from Gail Lee at the North East Mental Health Center, one of the sponsors of the campaign.

Householders were encouraged to clear out old mattresses, papers, and other debris that served as breeding places for rats.

According to Miss Lee, the campaign may be repeated in March.

# Assembly on detention bill

SACRAMENTO — The Assembly has voted unanimously to ask for repeal of a federal law which enables the US attorney general "in an internal security emergency" to place into detention camps persons suspecting of sabotage or espionage.

Assemblyman Charles Wurren, (D-Los Angeles), author of the resolution, AJR 1, said the authority is depriving persons of their civil liberties and noted its repeal is supported by President Richard M. Nixon.

The placing of American citizens of Japanese ancestry into evacuation camps during World War II was cited as one of the "darker chapters" in US history by Assemblyman Edwin L. Z'berg, D-Sacramento County, during debate on the resolution, which now goes to the Senate for action.

# Happenings at the libe

The Public Library Chinatown branch is now open on Monday nights until 9 p.m. It is also open on Tuesday and Wednesday evenings till nine.

The branch library has added a Chinese section recently with classics and contemporary books written in the vernacular.

Meanwhile the Chinese Historical Society and the San Francisco Public Library are marking the publication of "The Chinese in California" with a reception today at the Main Library.

The bibliography of source material on Chinese history in California was compiled by Glad C. Hansen and annotated by William F. Heinz of the library staff.

# 32 in Asian task force

BERKELEY — The Board of Education announced the appointment of 32 Asian American to a special Task Force to develop Asian American studies and to assess other needs of Asian American students.

Implementation of Asian American studies by the Fall of 1970 is its present goal, and more help is needed by the Task Force. It meets every 3rd and 4th Monday of the month at Jefferson School Library, Rose and Sacramento Streets.

Individuals appointed to the Task Force include:

*Community members*: Mi Aoyagi, Mrs. Mai Lan Gittleson, Mrs. Naoko Iito, Mrs. Betty King, Rev. Ching Ming Lee, James Loui, Rev. Frank Mar, Jiro Nakaso, Ryo Nishima, Ray Okamura, Eugene Rh.

*Student members*: Modesto Fernandez, Steve Hayashi, Chr Ho, Floyd Huen, Herman Lim, Kaz Maniwa, Robert Mitsutome, Rick Murai, Kleyne Sato, Bill Yong, Linda Wong.

*School staff members*: Mr Midori Caylor, Larry Lee, Astor Mizuhara, Gordon Nagai, Bento Ng, Mrs. Kikuko Packness, Lee Shinada, Roy Takeuchi, Clifford Wong, Stewart Yee.

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MARY KONG CHRIS KON

# hat made orge run?

By SIMI LEE

orge Y. Chinn, Mayor Alioto's t appointee to the Depart- of Social Services Commis- hopes to bring a "realistic pic- f Chinatown" to city hall.

nn, a 48-year-old lawyer and candidate for a seat on the of Supervisors, has made a At a recent Commission meet- presented a motion to hold versial Memorandum #46 of epartment of Social Services eyance until its legality can termined by the city district ey.".

ing his four-year tenure as issioner, Chinn hopes to car- t his campaign promise to as a funnel to bring out the nces of Chinatown so that y can be in a better position p us."

**DOUBTS**

cussing the November elec- hinn noted that many of the e doubted that either of the hinese candidates, Attorney n Lau and Chinn, would ny headway in a non-China- city-wide election.

when Chinn finished eighth bout 70,000 votes and Lau "the results of the election ted a wave of enthusiasm e people of the community ad the occasion to experience "

nn, a former DA for the city, eatly divided votes with his into the race, so that both e candidates lost out. But he o look at the pluses:

**YOUTH**

e election," he said, "aroused riosity if not the enthusiasm man-of-the-street in the com- , and if anything, I hope that r people of Chinatown have e more encouraged to par- e in city affairs."

Chinatown's social problems, noted that Chinatown and inese have remained unusual- t. "Although there is a trend natown toward this type of pism,' or 'the Blacks get this at and why not me too'— not in the nature of the Chinese people," Chinn asserted.

He feels that the city government should be responsible for taking a strong hand in initiating community welfare improvements. "The city government should assume their natural role as the leader of the community — which they have neglected to do," he said.

**IDEAS**

"I would like to see a six point program implemented in Chinatown," he said. Among the points: "An agency, such as the city's Redevelopment Agency Commission, should study and propose a Master Plan for the future development of Chinatown."

Another: Proper planning and organization to minimize duplication of efforts of all the welfare agencies in Chinatown.

**LEADERS**

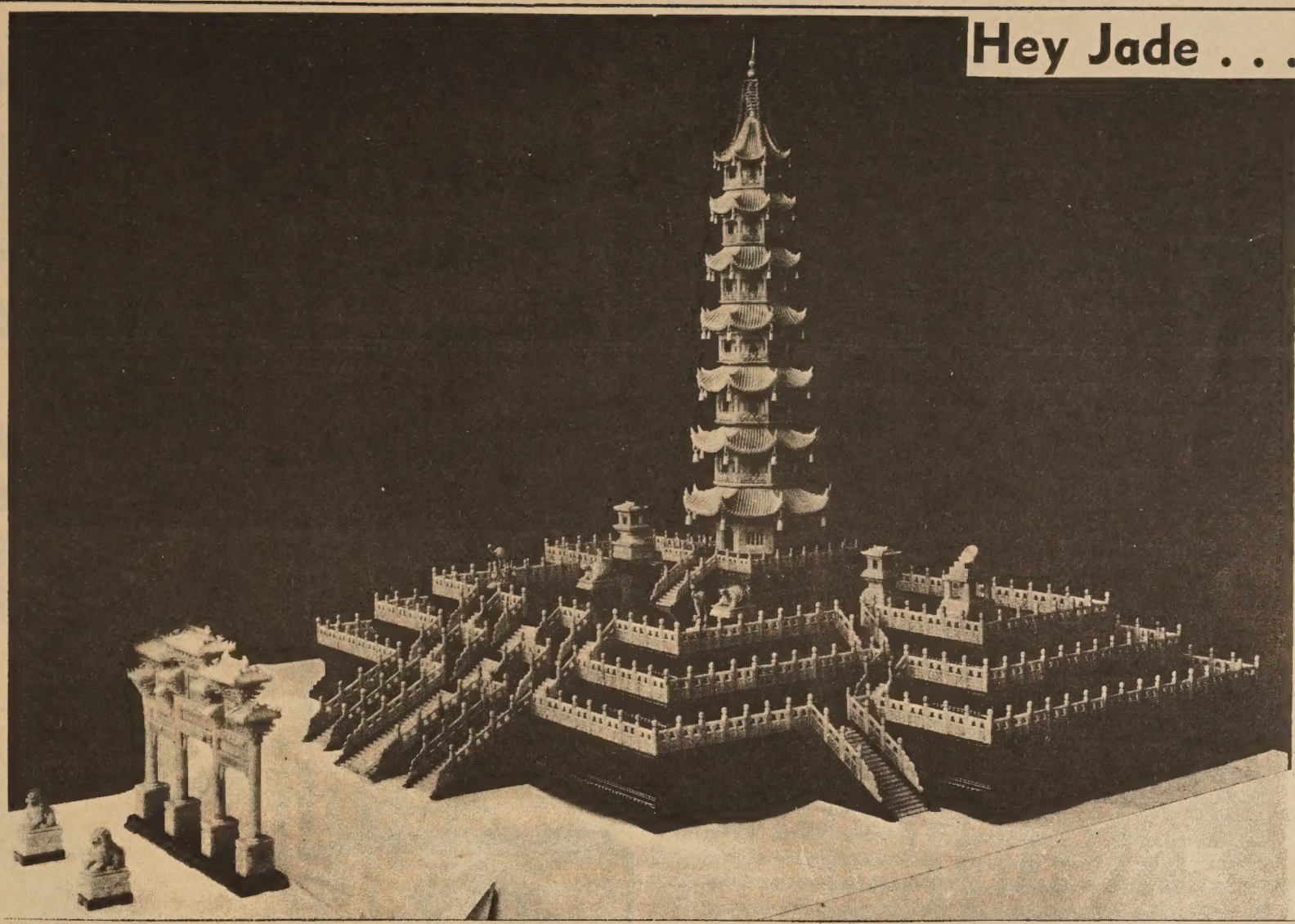
Chinn feels that the biggest problem is finding the organization or combination of organizations that will be recognized as the legitimate leader of the entire community.

Chinatown's Economic Opportunity Commission (EOC) could have been this group. "But the EOC has been a disappointment in Chinatown as well as throughout the country," said Chinn. "It has failed to realize that a community is a combination of many parts — conservatives as well as liberal. There can be no genuine community effort without the active participation of all parts."

Would the Six Companies be a possible organization to take the role of community leader? "The Six Companies would be an ideal organization, as it has a history of community leadership, but before it can be accepted by all it must first revamp its organizational structure to include all of the talent available in Chinatown.

"Actually, any group or individual could serve as a community rallying point if the people have enough faith in it — if it were an organization with a legitimate reputation and a group that didn't abandon any faction of the community, good or bad, young or old," he said.

# Hey Jade . . .



*OAKLAND — The world-famous "Sacred Jade Pagoda" will have its preview at the new Oakland Museum Wednesday, March 4th.*

*This masterpiece of Chinese Jade carving was brought to the United States by the late Chang Wen Ti to be shown at the 1933 Century of Progress in Chicago.*

*In 1965, the Chang family presented the Pagoda, along with other jade carvings, to the Oakland Museum.*

*The Pagoda was carved from sections of a nine-ton boulder of jade discovered in Burma, and is reported to have taken 150 skilled craftsmen 10 years to complete.*

*The preview will honor members of the Chang family as well as other members of the Bay Area Chinese community. Lion dances and Chinese music will serve as entertainment.*

*Worley Wong, noted Bay Area architect, designed the Chinese motif exhibit cases.*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# FORUM

## 'Mythical Mother' replies to 'Flank'

Dear Precious Flank,
my son the writer,

I was so impressed with that two-page spread in *East/West* you wrote last two weeks. When I first read Tom Wolfe's article, I said there is a knowledgeable Lo Fan. When CACA came out with their reply, I said, ah, that is expected. They are, as you say, "up against the wall" and they must say things that they must say for the tourist, you know. And I paid them no more attention. But not you, precious Flank, you with such brilliance and wit, tore them to bits, to shreds. But why so serious Flank? You only cracked one joke about a constipated elephant. It must be quite sophisticated now these days to talk about toilet things. You should have heard your father, the Old Flank. There is a man who can really tell you some bathroom jokes. He will make you roll off your seat, with laughter.

You know your father. He is as you say, not "aggressive." Ah, is it now a virtue to be aggressive? His grandfather sailed across the Pacific when he was fifteen. There is a man with ambition for you, eh? He didn't know a word of English. He was uneducated. He became a merchant. And now his greatgrandson is educated, a scholar, and doesn't know a word of Chinese. As for English, that is a hard language. I hear Italian English, Jewish English, Black English. Me, I speak Chinese English and sound like a Jewish mother. You, Flank, you teach me good English and teach me how to use words like "high fallutin".

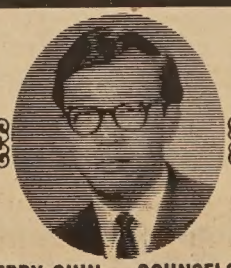
You say Chinatown is too closed. Yes, it is crowded. So we sent our sons and daughters to be doctors, lawyers, engineers, pharmacists, so they can get out of Chinatown. You say that is not enough. OK. I will go tell Mrs. Hong to get her son to take English major like you. So he can go out and make, as you say, self expression, and tell the Lo Fan who he really is. I know who he is. He is Mrs. Hong's son who gets a B average and wants to work in the Post Office. His school says he is in the middle of the "bell shaped" curve. You, Flank, are at the head end of the curve. But you say we are all geniuses and should not sit in "nothing jobs" and must express ourselves. Good. Is expressing ourselves a virtue? This is a Lo Fan's obsession and you say we must be like him and not be ourselves.

Oh, you cracked another joke very often. You say we are so full of self contempt. You are a great kidder. Chinese, self-contempt? We, who called ourselves celestials, uncle to the southeast asians, are so proud of our long history of civilization, contemptuous? Our fault has been we are too contemptuous of others, including the Lo Fan. But you, Flank, you are so full of contempt for the Chinese. But you must be right, because you pointed out that we are stereotypes, Chinese stereotypes. You want us to become American white stereotypes, like Betty Clocker, who I understand hasn't grown old in fifty years.

Ah, yes, we have problems, problems right here in the City, in Chinatown. Doesn't everybody? We need solutions. Ah, Flank, you say the solutions lie in emulating (high fallutin enough?) the Lo Fan, more aggressive, more self expression, more artistic. You are also very concerned about the blacks, should we also emulate them? You do not like us to remain Chinese, half white, half black? I hope you are not ashamed that I have written so boldly in Chinese English. But if you are, I will not mind if you change your name to Flank O'Chin.

Your sweet and loving mamie

雲國炳 (Yu Kuo-ping)
Sunnyvale, Calif.

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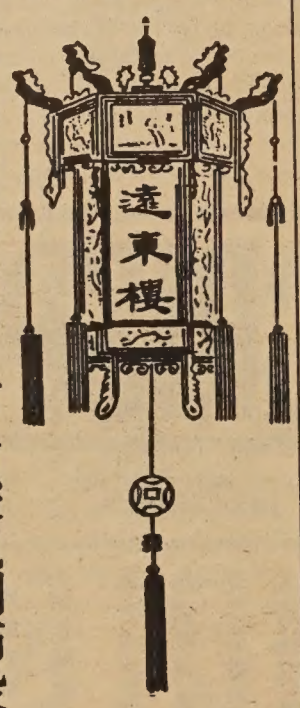


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# YELLOW POWER:

## THE PROMISE AND THE REALITY

BY ALBERT J. HUM

The recurrent theme of American history s he failure of democracy to justify itself. One age of America – forward-looking, fantastical- y ifted, imaginative, and reaching for the stars – bolized by our spacemen on the moon, is one ch all Americans can be justly proud. In melan- ly counterpoint, the specters of the Indians g dead beside his hunting grounds; the black e, shackled and shorn of his freedom and self- ect; the Chinese, who journeyed to the Gold untain seeking riches and finding violence and th; the Japanese-American, incarcerated in the e of security but because of prejudice – these the symbols of the unhealthy and hypocritical itual America. Small wonder then that across land, America is now reaping the whirlwind of uption adn violence. The greater wonder is the hue and cry of Black Power and now Yel- Power has been contained so long.

If this concept of Yellow Power with its im- d militancy should evolve from "articulated d" to implementation, it would have the pro- ndest of implications for our society. Therefore, incumbent upon all Asian-Americans to exam- and re-examine the form and direction this tant new yellow consciousness is taking. The for Yellow Power rests on certain assumptions; e of which are certainly true, and some of which ch are simply false.

The spectacular and abject capitulation of w segments of our society in the face of dis- ion and violence has fostered the doubtful osition that militancy is the sine qua non – indispensable condition – of social reform. even if it is true that out of absolute necessity Asian-Americans must assert themselves, it uch less true that the mailed fist is the desired esirable means for the attainment of just goals. clear that the doctrine of "beauty in diversity" not exactly taken white America by storm; it is equally clear that if there is indeed a ves- of good will, however little, between the two s; the Asian-Americans by their exemplary avior under fire, are signally responsible. And e case of the Chinese, if white America has not come to love him, she has plainly come to grudgingly respect and admire him for precisely those qualities the Yellow Power advocates would now discard.

For a time now, it has become fashionable to condemn as impolitic and a type of Uncle Tom-ism, those qualities of industry, patience, and forbearance which have long been the hallmark of the Asian ethos. But through the years, these traditional virtues have, in fact, caused the white man to re-examine his prejudices, and the vastly improved situation we enjoy today stands simul-taneously as a monument to the Asian minority for their unilateral contribution towards racial understanding, and as a searing indictment of the white majority for having done nothing.

It is idle to argue that because the whites have patronizingly acknowledged the virtues fo the Oriental mentality and have used the "Ori-ental stereotype" against the Black protest, it is then time to reject or discard these virtues. The civility displayed by the Asian-Americans in the face of naked racism is patently Not a sign of weakness; it bespeaks of a resiliency and nobili-ty of the spirit which white America has not attained in the arena of human relations.

It has also been observed that with the assimulation of the yellow American into Middle America, he has somehow lost his identity and therefore there is a need to reassert yellow con-sciousness. The movement for separate Asian-American ethnic studies in institutions of learn-ing is an outgrowth of this belief. In reality, the thrust of this movement is simply a demand for a negative separateness. It is true that the Black Americans and the Asian-Americans have shared a common plight of isolation and discrimination. However, whereas the Blacks may have a justi-fiable need for Black ethnic studies because his-tory has recorded that they were in fact robbed of their culture and self-identity; the Asian-Americans, with a legacy rich in customs and traditions, can lay claim to no such need. To this day, the Asian-American has shown and af-firmed the infinite capacity and adaptability of the human soul to embrace new ideas and a new way of life without rejecting his heritage. The real need is for the white student to know and under-stand the culture and accomplishments of the minorities by way of an enlightened and more total social studies; thereby hopefully laying to rest forevermore such wild imagery as the "Yel-low Peril" conjured up by the legions of Sino-phobes, past and present.

It must come as a distinct shock to the average Asian-American to find himself charac-terized as scared, possessing a crippling inferiori-ty complex, nursing an obsessive desire to be white, and indulging in extreme self-hatred. These assumptions are simply and absurdly wrong. wrong. Granted, for example, that the cry of "yellow is beautiful" has not ostentatiously resounded through the corridors of Chinese his-tory; but lives there a Chinese who does not be-lieve it, and who does not use the popular phrase "white devil" to describe the white man? Implicit in this one denigrating phrase – in capsule form – is his age old disrespect for the relative worth of the white race, and his belief, rightly or wrongly, of his own inborn superiority.

But it would be folly to deny that the Asian-Americans embrace certian ideas that have not served them well. The Chinese concept of intense familism: that idea of the ultimate importance of the family circle as the ideal and exclusive social structure, has at once been their strength and their weakness. The concept has inculcated into genera-tions a reverence and respect for age, tradition, and discipline which is rare in the western world, but at the same time has spawned a people singu-larly devoid of social awareness or involvement outside the tight family circle. The great need is tear down this psychological barrier and instill in them a more acute awareness that indeed there is a society outside the family structure to which one must respond and be responsible for. For this reason it must be understood that naked hostility and prejudice cannot be said to be the sole cause for the isolation fo the Chinese in A-merica. This lack of social awareness couples with linguistic and cultural barriers, and their own desire to remain cloistered together were, and are, important factors.

The continuing demand for complete social justice demands a candid appraisal of the role the Asian-American has played and must play in the future. It behooves him to shun the tempta-tion to indulge in the exhilarating but non-pro-ductive exercise of dealing to the white man tit for tat. For much of what is glorified today as minority dissent by some militants is nothing more than a self-indulgent and exclamatory ex-pression of giving the white man hell – undoubt-edly satisfying but inevitably self-defeating.

The fallacy of "yellow power" militancy is that change gained by the politics of force and disruption is change bought at the price of even greater mutual hostility. The deception of a "progress" and and "equality" thus won is that they will prove only illusory and transitory at best. And so like the will-o-the-wisp, the promise and the reality of Yellow Power are poles apart.

# Chinatown & parking

*—Continued from Page 1*

of the Chamber of Commerce, disclosed that a similar study on the city's downtown traffic problems had been conducted by a 12-man committee of the Chamber in the past three months.

The committee, chaired by hotelman Melvin Swig, was reportedly "very enthused" about Zaragoza's plan. Lawson said he thought the morning-hours parking ban would most likely cause "a minute disruption to parking compared to the advantages in ease of driving." Included in the Chamber study is an investigation into the area's one-way street patterns, ways of opening up additional traffic lanes, and the question of whether the police schedule of traffic fines is sufficient.

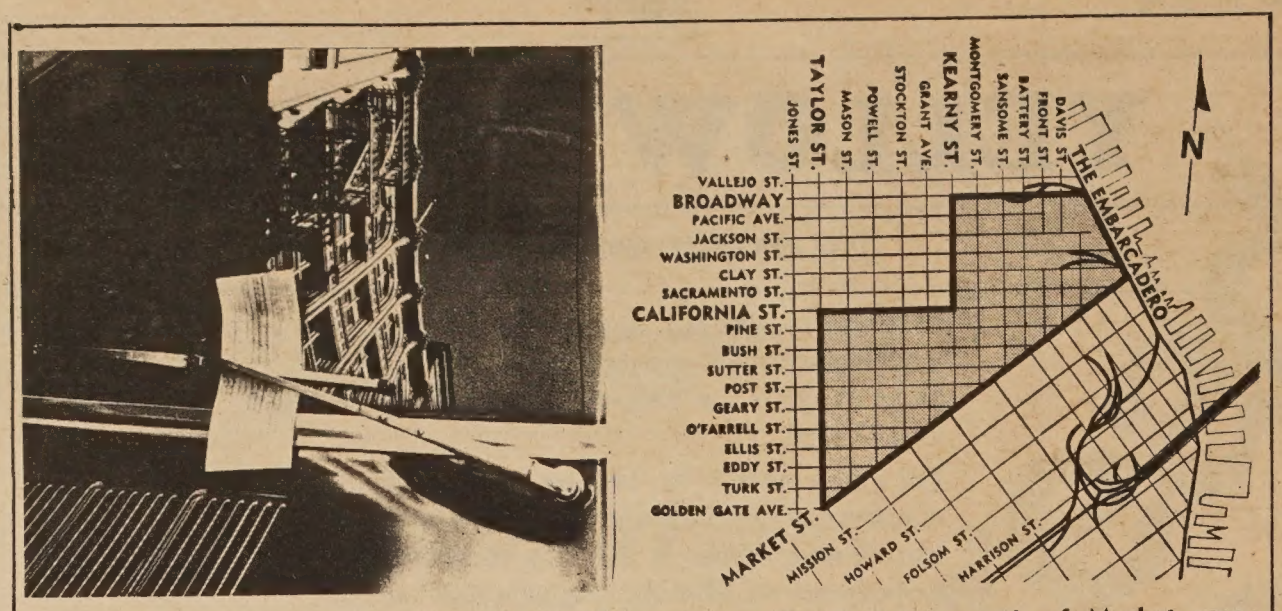
"Our intention is to take all this data and recommend a total downtown traffic plan to the city," Lawson said. "The long-time trend" in the downtown areas of cities, according to him, is for on-street parking spaces to diminish and for parking garages to handle the difference; in fact, downtown on-street parking might be completely eliminated. He added that the Chamber committee was making its study "in terms of convenience to workers, shoppers and truckers. They feel they can make everybody happy."

The study is being conducted in consultation with representatives of the Municipal Railway, City Planning Department, Bureau of Traffic Engineering of the Department of Public Work, downtown businesses and trucking firms. Recommendations are expected to reach the Board of Supervisors around the same time as the Police plan.

**EFFECTS**

No immediate conclusions can be made at this moment on the effects of the above expriment and plans on Chinatown as a whole. To what extent will the existing patterns of traffic and parking be modified? A special study has to be made to determine all possible effects. However, a few facts could be stated and issues raised for consideration.

Everyone agrees that something has to be done about the traffic and parking problem in Chinatown.




**Traffic regulations to be offered to the Supervisors will affect this north of Market area**

There are, of course, no easy solutions. Construction of more multi-level garages without regard to the housing, health and recreation problems is irresponsible and without respect for residents of Chinatown.

A case in point is last year's controversy over the use of Chinese Playground for an underground garage. The issue is far from dead. The so-called Chinese Citizens' Fact-finding Committee, in spite of protests by large segments of Chinatown citizens, persisted in recommending "a public parking garage with a capacity of 400 to 500 cars to be constructed *under* city-owned property" so that the surfaces at ground level may be "restored to their original usage as parks and playgrounds." There is, of course, no other city-owned playground in Chinatown except the Chinese Playground. This type of simple solution tends to place business interests over human values and public welfare.

What is urgently needed is to look at the facts and look for the best possible solutions. There are altogether about 800 on-street parking spaces in the area bounded by Powell, Broadway, Kearny and Sacramento. Private garages in the area add another 200 spaces; Portsmouth Square Garage has 504 and St. Mary's 828. When completed, the Chinese Culture and Trade Center will add 460 spaces. These yield a total of 2,792 spaces.

However, counting spaces within the core areas is not enough. Building activities in the neighboring financial district and the entertainment sections of North Beach area will have direct effect on Chinatown's traffic and parking problems.

Not to be overlooked are the mass public transportation facilities in the Chinatown downtown areas. The Bay Area Rapid Transit system now being built, with stations along Market Street at Embarcadero, Montgomery and Powell, and the Muni buses criss-crossing Chinatown will definitely change the patterns of traffic and parking in both downtown and Chinatown. New patterns, no doubt, will lead to change in zoning and building regulations.

The idea of intercepting automobiles at peripheral locations of downtown with new parking facilities has been strongly advocated by the City Planning Department since 1963. This policy tends to minimize conflicts between motor vehicles and pedestrians in heavily used downtown areas. This same policy may very well be worth considering for Chinatown.

It is time for Chinatown residents, civic organizations, businesses and city officials to take a serious look into the issues raised in this article. The Chinese Chamber of Commerce should play an active role in this project as it has always played in the Chinese New Year pageantry. Perhaps, what Chinatown needs is a comprehensive planning proposed by the City Planning Department since December 19, 1968.

# Brand-new Chinatown

SACRAMENTO — After numerous delays in getting funds, the redevelopment project for Sacramento's Chinatown has been given an okay, and the city's two-block Chinatown should have its face half-lifted by the end of the year.

The project, costing more than $10 million, will replace a scattered group of decaying buildings as the commercial center of this city's 10,000 member Chinese community.

According to Robert Roche, deputy director of the Sacramento Redevelopment Agency, "By late 1970 one block will be completed, and we expect the buildings on the other block to be finished or under construction."

Until last year, the two blocks were a conglomeration of cheap hotels, small restaurants, bars, service stations, and pawn shops. All but one of them were substandard. The single exception was the Confucius Church, erected several years ago, separate from any plans for a new Chinatown.

As slum-clearance work closed in on the area around the temple, several Chinese leaders expressed interest in trying to develop a cultural focal point for their area.

Although the redevelo nent agency does most of its work with large developers, it was willi g to cut up the property into s aller parcels. Family associations reed to build housing in the area, sur- ing that the project would n t be entirely commercial. The Chu h is financing a 72-unit project fo per- sons of low and moderate i come, and the Wong Association is uild- ing a 12-story structure wit 200 units for low-income elderl per- sons.

The development is taking place around a pedestrian mall th will run the two blocks of the p ject. The mall is eight feet belo the street level and will pass by hops and restaurants. At the second level, other shops and restaurant will front on the street. On the third level will be offices and meting rooms for the associations. uild- ings already in place have a stinc- tive Chinese flavor. To ensu that the motif is authentic, roof t and statuary are being importe from Taiwan.

Sacramento's new Chinatown is located next to Interstate , the West Coast's main Canada-Mex- ico highway.

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# Oei suicide

*—Continued from Page One*

parents requested dinner for him before they left.

But, the elder Oei said, "the paper said Andrew asked for food after we left and tricked them to untie him. But the doctor in charge told me Andrew finished his meal, and when a doctor turned his back, he jumped out, not knowing how high up the room was because he was under sedation since the time he got there."

### SIX PEOPLE

Oei said he's been advised to take action against the hospital. "There were three cases of suicide before," he said. "I want to prevent further such things." Oei said there were six staff people around during his visit, and he could not understand how his son could have gone unnoticed. Also, screens for the ward's windows have been requested by the hospital — and refused by the city Department of Health.

But whatever the circumstances, Oei said, Andrew was not suicidal. "I think he jumped trying to escape and come home to us."

# UC 'minority emphasis'

BERKELEY — Establishment of the nation's first college devoted exclusively to the problems of racial and ethnic minorities has been approved by the regents of the University of California.

The college, to be part of the university's San Diego campus, will offer a unique mixture of regular academic courses and black and third world subject areas.

"This is not a black or brown studies program," San Diego Chancellor William J. McGill told the regents. "It is an effort by the faculty to develop a complete curriculum to attract and train students and interest them in going back and helping make a better life for their people."

"We once thought that the way to wipe out the ghettos of the city was through assimilation of minorities into the mainstream of life, by taking bright young black kids and turning them into computer programmers," he said.

"But now we know that in the main that doesn't work. What is needed is for them to be able to identify with their group and, through education, acquire that feeling of liberation they desire."

# MEXICO

*Continued from Page One*

and questioned by the Mexican guards. The two Chinese were asked for their identification papers. Chan, being a naturalized American citizens, was not required by the US State Department to carry his citizen papers. Lau, a permanent resident, did have his permanent residency ID card issued by the US Immigration Department. Both were still refused entry on basis of insufficient ID papers.

The US border guards were sympathetic to the Orientals but remarked that it happens all the time. 90% of all Orientals that pass es their station, ID or no ID and including Filipinos in the army, get turned back. They believe the Mexican guards assume that all Orientals are Communists. It is possibly a reflection of US Immigration policy. However, they added that nothing ever reaches the public because the Orientals are such "nice, quiet people".

When reached for a comment, Edward Chan said that it was an act of outright discrimination against the Orientals. There were two persons of Hungarian origin who did not have any papers with them on the same trip but who were not stopped or questioned.

"Why didn't they ask the other people. I had my Medicare card, Social Security card, and Driver's License with me. The US State Department doesn't require I carry any other papers with me!" Lau could not be reached for a comment.

The National Council on Aging is making a formal protest concerning the incident.

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# DEEM SUM 心點

## Boo-boo

Last week's Deem Sum about the SF Chinese Christian Union's all-day conference, "Where are Chinese Churches Heading in the 1970's?" left out a couple of things. Mainly, the date and time. They are, respectively, February 28th, from about 9 to 4. The conference, which will be at the Temple Methodist Church as 19th Ave. and Junipero Serra, will cover youth, young adults, new arrivals, families, evangelism, theology, and God knows what else.

* * *

Children at the conference will be greeted with an all-day program of films, games, and food. Also, calligraphy lessons will be given from 10 a.m. to 3 p.m. For reservations, call 586-1444, 751-6046 or 771-3951.

## Guilty plea

SAN FRANCISCO — Robin D. Woo, an 18-year-old student, has pleaded guilty to charges of petty theft in the looting of 14 newspaper vending machines.

Woo, a student at San Mateo Junior College, will be sentenced March 13th. A second charge of contributing to the delinquency of a minor was dropped. Two 17-year-old youths who were with Woo when he was busted were placed on probation at an earlier hearing at the Youth Guidance Center.

Woo was arrested in the act of breaking into a rack containing the Wall Street Journal February 4th at 1:10 a.m. in San Francisco.

## Lectures

OAKLAND — The Oakland Museum Association History Guild is sponsoring four lectures entitled "The Asiatic Component in California."

Dr. Stanford Lyman, Professor of Sociology at the University of Nevada, will present the first lecture and discuss the life style and social structure of Japanese and Chinese immigrants Thursday, February 26.

On March 26, Alan S. Wong will discuss the problems and contributions of the Chinese. On April 23, Edison Uno will speak on the conditions and achievements of the Issei and Nisei prior to 1941. The last program, on May 28 will focus on the Filipinos with Jose de Los Reyes of the Philippine Consulate-General, and a talk by Paul Takagi, professor of Sociology at UC on the problems and prospects of the Asian people in California.

All of the lectures will be given at 8 p.m. in the Oakland Museum Theatre. Tickets for all four lectures are available at $3.50, and for individual lectures at $1.

## Asian theater

LOS ANGELES — The UCLA Asian American Studies Center is co-sponsoring with the UCLA Committee on Fine Arts Productions two performances of a program by the East-West Players and the Chinese Opera Club of Los Angeles Saturday, February 28, and Sunday, March 1.

The only professional Asian theatre company in America, the East-West Players will present "Tee Kyogen," classical Japanese farces, as well as two plays in the traditional Noh Style, and one in Kabuki style.

The Chinese Opera Club will present the Peking opera "The Romance of the Jade Bracelet," under the direction of Madame T. C. Lu, and will feature Miss Lisa Lu.

Performances will take place at Schoenberg Hall at 8:30 p.m. and tickets for the event are available at the UCLA Concert Ticket Office or the Asian American Studies Center. Tickets are priced at $3.50 and $2 for students.

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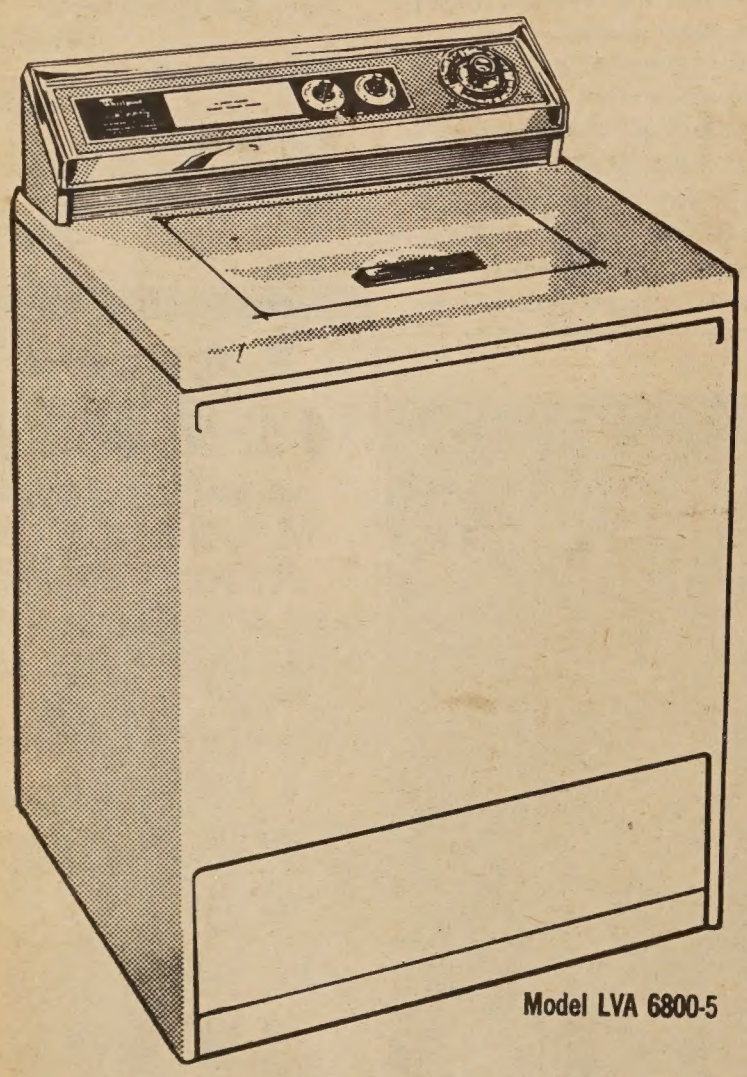

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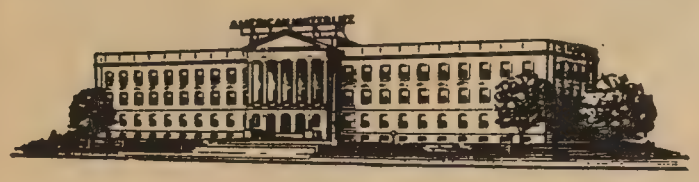

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替我追前面的私家車

雄才駕車到了海濱，麗娟也來到

麗娟故意給雄才碰着。

噢對不起

哎唷，你踏着我的脚了

嘻，來到這兒映觀相多好，

麗娟粗了泳衣換上，走到雄才身後。

麗娟認識了雄才，

呵大好了

我要罰你替我映張相

結識了馬雄才後，麗娟定出三步計劃。

好，第一步計劃完成了，但怎樣佈局呢！

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我到同學家裡開派對，今晚可能不回來了。

馬先生，我來拿相片啦！

歡迎歡迎

麗娟來到馬雄才家

雄才丟房中轉了一轉，謊說底片暴了光……

李小姐我們再去海灘拍好過嗎？

好呀！

雄才被麗娟美色所迷，麗娟有意親近於是海上同作戲水鴛鴦……

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返回市區，已是萬家燈火。

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（未完）


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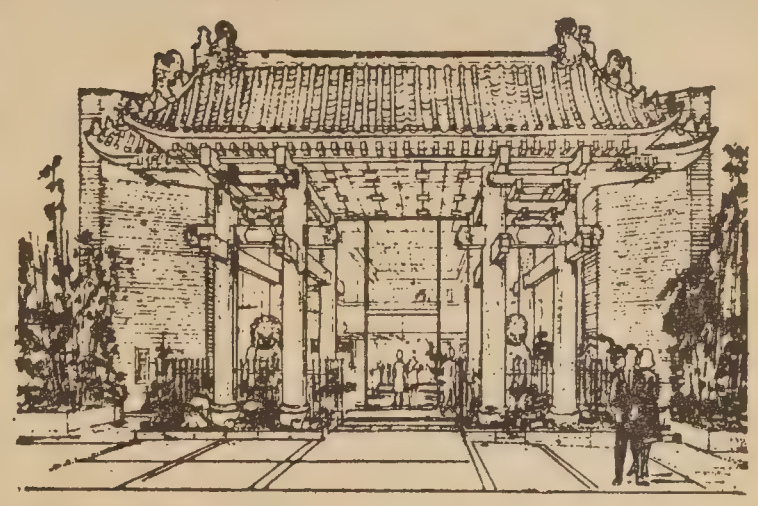

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# 大吉利是和神刀大俠

## 華埠人語

（上接中文版首頁）

凡看過復興演出的，每人都有「應爲復興而鼓掌」的感覺，爲了排期關係，復興留市的演出機會無多，再失去這一機會，恐怕今後難逢了。

※

國畫大師張大千也曾爲復興打氣，在看完「四郎探母」以後，特向王復蓉致送字軸一幅，上時「迴履飄衫，飛聲激塵」八字，王復蓉並定期廿五六兩日和父親王振祖等到卡苗拜候張氏夫婦。

※

繼續復興之後，在華宮登台的是蕭芳芳，除放映她最新主演的「四鳳求凰」電影外，每晚登台表演歌舞，節目豐富，包括國粵語時代曲，西洋熱門歌曲，中西舞蹈等。

她這次登台，還有一大特色，司儀是和她從香港一起來的金伯健。

※

由三月份開始，人口調查局將在華埠展開調查工作，爲了覆取良好效果，將在華埠招聘能說中英文的華人調查員，不需美籍民，不論年齡性別，每小時薪金爲二元五角，週薪可得六十元至一百元之間，爲期約三個月。

※

中華聯誼會爲歡迎國立復興劇校來美公演，將於二月廿六（星期四）下午六時半，假座利園酒家舉行布菲餐會，每人餐費二元半，會中有餘興節目，包括平劇，大鼓，相聲，小調等，並由復興劇團當場表演。

※

中華民國外交部已決定在美國麻省波士頓市設立總領事館，過去該區原屬於紐約總領事館業務，由於波城是一個重要的文化城，附近設有五十二所大學，所以新總領事館將以加強與美國學術界聯繫爲主要。


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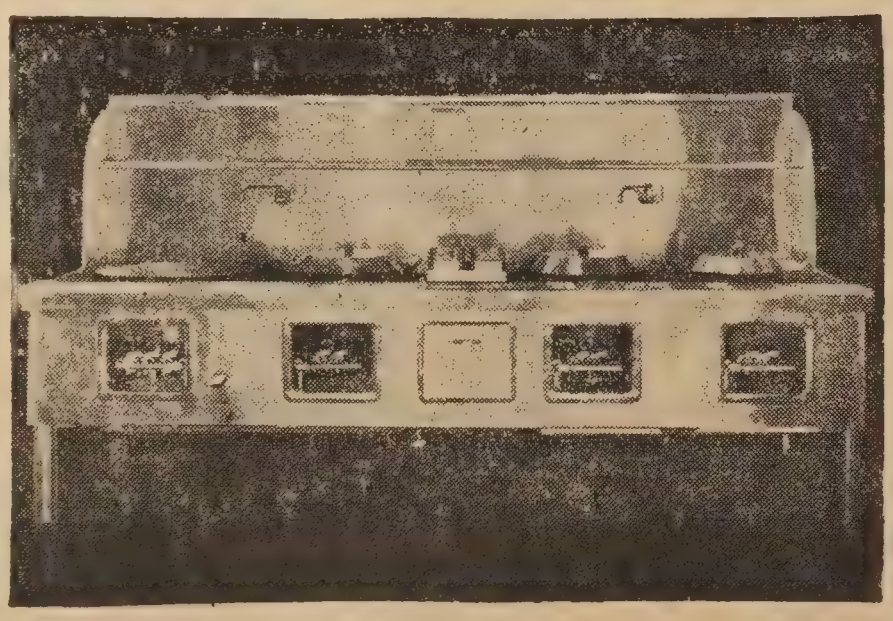

特製鋼鐵鑊由叁十至四十式寸。大小火餅由九至拾七寸。一環至四環。各等深淺闊窄蒸籠。新出不銹鋼鹽脚碟。大小深淺八種。貨辦價目。函詢奉覆。

# 介紹康和療養院

（右圖）康和療養院外觀。
（上圖）康和療養院後花園之幽美環境。

中國是一個敬老的國家，而美國恰好相反，老年人每乏人照料，以致晚境蕭條。而留在美國的華僑，到了年老的時候，或不良於行；或患癱瘓，必需送進療養院去，但所有的公立療養院，都沒有特別懂華語的護理人員，在言語無法溝通的困難情況下，華僑老人，晚境比美國老人更爲淒涼，他們在公共療養院裏，眞有渡日如年之感。

面對這一事實，曾有二三十年護理經驗的潘婉貞女士和他的先生司徒武森君挺身而出，開設了一所全部華資的康和療養院，言語養院街三三一號，環境幽美，天氣溫和，爲市內陽光最佳之區域，院內有花園，可眺望灣區風景，老年人在此休養，均覺身心愉快，加以交通方便，公共巴士可以直達，探病的親友容易到那裏去，使住院老人，會晤親友的機會較多。

這一座三合土的建築物，以前也是一所醫院，所以一切設備，均合標準，有廚房，洗衣房，化驗室等，駐院的醫生，中西各一名，全部工作人員超過三十人，其中護士廿五人，以華裔居多，她們都會說華語，而廚房的頭廚也是中國人，經常煮中餐

們住在那裏，都覺得有一份家庭的溫暖。

住院費每天由十八元起，分單人房，雙人房及大眾房等多種，住院老人都有政府的福利津貼，所以不用担心醫藥費，他們所需要的，是一所使他們安心療養和毫無言語隔閡的療養院。

司徒武森君以前是華埠殷商，現在悉心處理康和療養院的業務，其成功當可預卜。潘婉貞女士以前曾任東華醫院護士長，服務僑胞，卓有聲譽，現在統理「康和」護理工作，經驗豐富，懂得病人心理，特別華僑住院的，大家都對她交口讚譽，潘女士的妹妹潘婉惠，現任香港養和醫院護士長，弟弟潘蔭基是香港瑪利醫院的心臟病特科醫生，一門都是醫護界的傑出人才，作爲「大家姐


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# 遊記之四

## 遙望錦繡河山

余卓雄

朋友帶我出新界，沿途池塘瓜棚，波影盪漾。兩岸農作人家，鷄犬相和。在過去二十年中我過慣了美國城市生活，好像來到了桃花源。一塵不染，人間俗務，盡置腦後。等到爬上落馬洲山最頂處，遙望祖國大陸，如錦如畫，立刻浮起童年的記憶來。我在此處逗留片刻，有說不出的傷感，因爲山下那邊滿佈着鐵絲網，迷惘中看見八十二高齡的老祖母在呼喚歸家。咫尺天涯，帶着失望踱步回去，如梗在喉。

我不會忘記「華人與狗，不准入內」的租界時代，一個人不能毫無拘束地踏在他出生的土地，這種心事是不獨委屈而已。像我這樣的中國人流亡天下，加上那七百億的人口在聯合國門外徘徊，到底象徵甚麼？這些年來我曾盡過很大的努力做個和平大使，在平民與平民之間，把眞正的中國介紹給世界的朋友，以爲總較官腔富人情味。

看中國歷史不應只着重政治、經濟、和地理。中國最具吸引性的是其人文，同時豐富地滋潤了在亞洲一帶的隣居。老百姓雖然飽經災難，但他們的剛强、吃苦、自尊，堅立不變。西方對中國的認識一直含糊不清。全靠寥寥無幾的中國通操縱。最大的隔膜莫如迷信英語文化無往不利。却忽畧了地球上每五個人便有一個說中國話。在這一點，中國人較了解西方。

當歐美的戰艦和軍隊在中國如入無人之境的時候，這一個老舊頑固的大家庭馬上就起了空前的騷動。萬里長城只是一個象徵焚書坑儒的血淚史記，抵抗不了實驗管與方程式。無論如何，第二次世界大戰以後，有良心的人都看見了種族優感者的醜惡，扼殺了一切互相合作的可能性。現時中國的局面是殖民地侵畧的結果，加上本地土皇帝的門心勾角，中國愈發顯得蒼老，以至不堪一擊。新當家的利用羣衆復仇的心理，輕取王朝，錦繡河山，至此變色。

其實一半溫飽的老百姓根本對主義不發生興趣。但是他們十分清楚剝削、飢餓、文盲的痛苦。新政權給他們享受的是無盡的鬥爭，嘲笑。做人起碼的尊嚴也沒有了。不但「非人」，且「非中國」。

那些僥倖衝過火網的，從此開始無了期的吉普賽人生活，入了當地國籍，以求喘息偸生，中國人的釋義如何？事實上，在東南亞，有很多華僑在兩個中國之間，被活活的生葬了。

好的領袖是以德爲政的。誰授權你來替天行道？如果說革命必要流血，那末無辜人的蟻命要誰來賠償？香港半山上每一間木屋，都代表一個辛酸的故事。寒風一起，芝麻大的火種便燒盡了五六千人的家，還好有那麽多好心的人捐衣贈被，我們教會便住滿了二三百災民。想起來我們大可以在課室內看論朝代興衰，但如果我們不基乎人道而亂喊和平，戰爭必定繼綿不絕。

我開始看見和平絕非可以在和談桌上獲致。他們只在演戲。和平是爲政者以民命爲重。今後的世界外交不一定要通過翻譯和特使，而是甘迺迪總統提倡的人民與人民的友愛協助，不擺官僚作風。因之每一個寄居在海外的中國人都負有艱巨的任務。以身心維護自由，宣揚平等，讓全世界的人都敬愛我們。而不是因了中國才試放了一個原子彈便欣喜若狂。特別當別人給我們一個避難所，我們對憲法民主的尊重，要比任何人誠實。

我們不需要兩個中國！也不願意看見兩個越南，兩個德國。或者兩個韓國。而是全人類有一個共同的眞理和夢想，以勇敢、寬恕、博愛解決任何的紛爭與困難。

有一個傍晚我們在青山海邊友人別墅共膳，看出去南中國海歸帆三兩，那是從內地運粮食來的貨船。飯後端上來的是天津雪梨。久嚼不捨。千百年來的恩怨又成話題。結論是暴君與庶民最後也逃不了生命的裁判。將來我們的子孫能否住在更好的世界里，全靠我們今天的懺悔和誠懇。如果有人爲了七八十年的繁華及權力而甘願爲罪魁，何其蠢哉。玩弄刀劍的，遲早還要死在刀劍之下。我在電視節目看過克魯曉夫在冷落的木屋里度其餘年，總比史太林的屍體幸運。在漢城之日，傳聞他已歸信基督。但願聖靈也同樣感動其他的當政者。

本來我們要去澳門。我家持有美加護照，要經葡方、港府、加拿大、美國四方面的手續，因所餘下的時間不容許，就此作罷。以後有否機會再回來，眞不敢想下去了。因之在臨別香港那一天，對來送行的親友，各自心照不宣。


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（連載）（小說）

# 長相思（六）

周敬

**前文提要** 老華僑李福炎把他在港刊登過的一段尋人廣告給我看，勾起了我的一段往事。一九四四年春，我避難僑鄉——台山。在故衣市場碰到了一個少婦和她的孩子……

第二天，我又出現在故衣市場了，那少婦仍舊在老地方設攤子，看看她的衣物，好像幷沒有賣過甚麽似的，我趦趄了幾次沒走前去，後來我却覺得自己太傻了，我是幹生意的嗎？水筆買不成爲甚麽不可以買點其他的東西。

於是，我又挨到她的攤位跟她搭訕了。

「水筆還沒有賣出去？」

她掀起了帽沿望望，見是我，臉上擠出一絲苦笑。

「人家都嫌太貴，不過…………」她吞吐了一會：「不過賣不出去也好」。

我的心裏想，這枝筆一定有它的紀念價值了。我看透了這少婦的矛盾心理，她大概認爲若有人出重價買了這水筆，爲了吃飯，那倒要忍痛了，但沒人出得起重價，留回自己作紀念品，吃點苦也捨不得賣，因此我也不再跟她議價，我說：

「水筆我實在買不起了，跟你買點其他的東西吧。」

我揀了一件箭牌白恤衫和兩條男裝成衣褲，大概她買賣很大方，絕不計較。同時，我還替她把其他的衣物定一個恰當的價錢，讓她有個沽出的生意機會，她對我的帮忙，頗表感謝。

到我的貨已進得相當了，便跟着一羣故衣商人帶到梧州去賣，貨脫了手，便再回到台山來，但這麽樣一番走動，已費我一個月時間了。

心裏實在惦記着那個少婦，我幷不是想在她身上打甚麽主意，不過對她多少有點同情而已，「相濡以沫」，我想我總得給她帮忙帮忙的。

我匆匆地趕到故衣市場去，當時我以爲她也許把東西賣光了，不再在那裏設攤，可是她還沒有，我仍在故衣市場找到了她。

她見了我來，倒表示相當親熱，又掀起她的帽沿帶笑說：「老久不見了，忙甚麽來？」

「還不是爲口奔馳。」我說：「到梧州去賣貨，一去便整個月了。你好吧？貨賣得嗎？」

她微微地嘆了一口氣，半響說：

「你給我定了價的東西都賣了，若賣不出，我們那裏還有飯吃，不過，這也担心的，我們只有出沒有入，總有一天賣光了，那時不知憑甚麽吃飯才好。」

「這是一個苦難的時代呵，」我安慰她說：「每個人都在吃苦呢，但把眼光看遠一點，未來我們總有好日子過的。」

她默默地沒做聲。

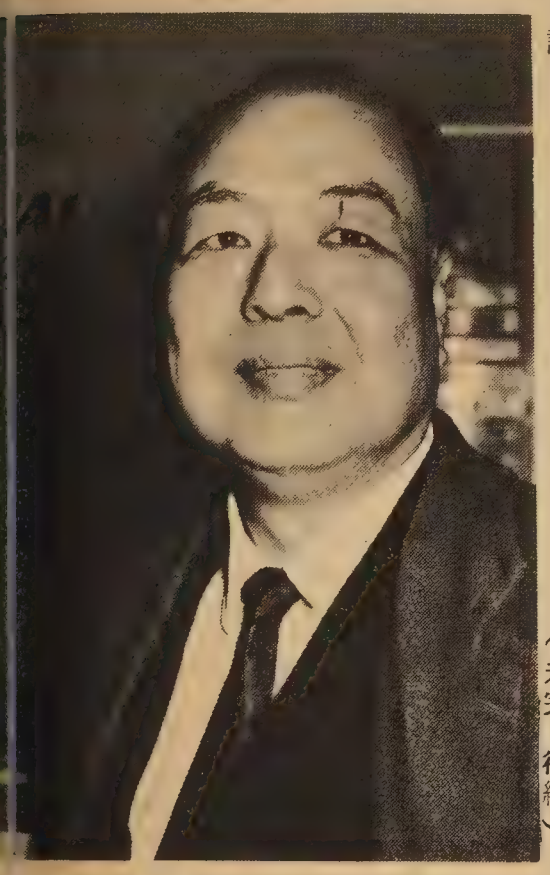
我把眼睛移向她旁邊的孩子，營養不良使他顯得有點呆滯，剛好有個賣糕餅的小販走過，我便給他買了一塊「鬆糕」。他很快地吞下去，樣子顯得很餓。那少婦教他謝一聲叔叔，他便低着嗓子說：「謝謝叔叔。」

這次，那少婦擺賣的東西又換上一些了，但那枝水筆依然放在那兒。於是，我便打趣地問：「你既捨不得賣它，何必擺了出來，如果要一担穀一支『派克』，恐怕一輩子也賣不出去呢。」

「這個我何嘗不知道，不過也許有一些奇怪的客人會買它的，那要看運氣了。」

她的話忽然使我的心裏一動，想：「爲甚麽我不跟她買了下來？不賺錢也吧，當帮她的忙，做一件好事。」

（未完，待續）



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# 時事述評

惜分

※尼克遜總統星期三以外交政策咨文致送國會，長四萬字，檢討國際情勢，重訂以保持世界和平爲主旨之美國外交政策。總統權衡兩次世界大戰以來，美國肩負保衛世界自由之歷史重任，與國家社會經濟困難急待因應設施之必要，坦然指出美國與盟邦之間，美國不再居於優勢支配地位，而爲彼此夥伴合作關係。美國雖仍將以核械武力屏障自由世界各國，惟決不輕易動用普通武力干涉地方衝突。

總統論世界禍亂之源，仍爲共產主義。國際共產主義雖以南斯拉夫失去其宗主地位，然蘇俄中共與其他共產主義國家，迄未放棄世界革命與解放戰爭之野心。蘇俄戰略核械飛彈之生產，寢寢乎威脅美國之領導地位，蘇俄援助亞拉伯國家控制中東之野心未戢，而其援助北越共黨侵略南越，亦迄未肯爲和平有所抑制。

尼克遜總統前已揭露，二次大戰以後之東西兩大陣營對抗之時代已過，談判解決之時代來臨。希望蘇俄與共產國家明白民族主義與國際之思想爭執，使蘇俄中共之間，放棄冷戰與武力對抗，接受談判解決，放棄冷戰與武力對抗，尼克遜總統之外交政策，基於下列三原則：

(一)盟國前遇地方衝突，有須美國直接干涉，而今則力能自行應付者，今後彼此夥伴合作。

(二)美國繼續保持足以阻遏侵略之充分防衛武力。

(三)準備與敵友同樣進行談判裁軍，終止衝突。

總統在論及蘇俄戰略核械飛彈生產時，曾謂今年年底前，蘇俄洲近美國，其對比爲蘇俄一千五百九十枚；對美國一千七百一十枚。總統謂其數量可畏，而質量殊精，使美國核械飛彈防衛武力漸處劣勢，國防部長黎德後於星期五在上議院武裝部隊及撥款兩委員會作証，且謂蘇俄戰略飛彈生產即將超越美國，使美國核械武力屈居其下。因此儘管美與蘇俄業已開始談判限制戰略核械生產，美國仍不得不進行防衛性反飛彈系統之建立。總統謂經詳加研究之後，美國必須保持相當戰略核械武力，足以於蘇俄戰略核械突襲之後，仍可反擊蘇俄，毀滅其工業與人口，庶幾阻遏其侵略野心。

美國過去兩洋同時作戰之武備領略，訓二次大戰時期美國武力足以應付歐亞兩大戰場之外，尚有餘裕可以阻遏小型戰爭，此所謂「兩個半大戰」策略。惟實際則無須如此龐大武力，尼克遜總統謂決將修正此項戰略概念，減抑爲「一個半大戰」策略，亦即是應付歐洲或亞洲共黨國家主要攻勢之大戰外，尚保持餘力，足以同時對付其他地區小型戰爭。國防部長黎德，後在上議院委員會作証，即基於此種戰略概念，說明美國將由南越繼續撤軍，並於兩年之內裁減軍事人員六十八萬二千名。同時每年征兵名額，亦將核減七八萬

履行若干防衛盟約義務時，向已遭遇不少民族主義與國家主義之反感，使若干防衛盟約逐漸減低，前此簽訂之重要性，蘇俄之領導共產國家集團，原係以宗主國自居，蘇俄共黨中央第一書記布里斯尼夫，近年倡導與黨國家有限制權論，謂蘇俄有權干涉各國內政。此固爲其出兵捷克，干涉捷共開明運動之解釋，惟此種理論顯屬強詞奪理，東歐附屬共黨國家，在實力日漸茁壯之後，蘇俄勢難長此壓制，蘇俄對內之政治控制，亦無法恢復過去之極權統治，則談判解決而非武力對抗，遲早自將爲大勢所趨，無能逆流而反耳。

僑領李孟華八秩壽誕，女皇李金燕（中）到賀。

李孟華翁八秩壽誕，在皇后酒家歡宴親友
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# 水仙詞

彌迦

浿海路遙還入夢
水仙詞罷更無才
（節錄李貞明初擷集）

水仙詞　第二闋
（水仙臨流自献心聲）

一縷清夢恬靜而幽馨，
水的精靈啊，我可曾向您邀請：
從灼動的星辰抽出華光裊裊，
織成悠悠的銀網撒向空溟。
你使我成爲銀網中的俘虜，
我淚痕飛舞在明光裡歡呼，
春林中我在款款徐步，
一泓的碧綠裡發現您美艷的虛無。
才知我爲何謝絕女神們的蜜語，
您這明媚的原來潛在水之濱；
且將十八年來的私情綣戀，
拋向您，您，鏡花水月的妙身！
我啊，願是春風掠過您的秀髮，
從長眉底下酣醉於您眼睛的夜杯，
要向您美盼中獲得生之光彩，
給世間的戀者解答那亘古之謎。
願熱愛然燒您薔薇的面頰，
不因葡萄美釀不因飛度的晚霞，
笑痕印在寧靜的水面上，
也不爲飄然而落的一瓣桃花！
我想長眠於您理石的胸像，
細聽脈搏絮語心泉，
哥啊曾憶華燈初放的疇夜，
您帶著芬芳覥綣的身軀，
璀燦的春花開遍上路，
歌聲搖曳您光閃的長裾。
我笑啊，您回報我以癡笑；
我淚啊，您還爲我而蹙眉，
我們不是遠隔雲天橫阻山海，
祇一層白水我觸不到您底明肌！
我愛，請放下這沉思悄悄，
給一個溫婉而甘永的回聲；
否則我將淒然而長逝了，
留下您幽獨地寒影纖凝！
您底心啊，碧玉透玲紫晶明亮，
秋草的微顫足惹起冉冉哀思，
您的淚珠洒向太空便是星星萬顆，
却吝惜一絲光耀迴照我憔悴的容儀？
呀，暮靄低沉您的秀髮將幻絕，
最終一瞬要將您的影像印入靈明，
就是宇宙成灰也不磨滅，
祇有您的潛隱使我熱淚橫生！
請看這因請求而倦乏之雙臂，
無復狩獵時膂力英俊，
愛的核心原來這樣苦澀，
愛的火焰將毀盡我完整的魂兒。
我愛您到這微息細喘，
冰唇乏力還低低呼叫您的名；
我底心力將消溶於俄頃—祇一言
「再會啊，於無愛無憎的美境！」
這愛已化成岩石，幽怨永吐芳菲，
眼淚凝成綠玉，秀髮委作銀絲，
倩影亭亭長臨照茫茫冷月，
寒潭寂寂殘存著淒婉微微！

（水仙調正誤）

| | 行數 |
|---|---|
| 錯正 | |
| 刁乃 | 「序」第二段第一行 |
| 臘獵 | 第五行 |
| 恕怒 | 第一首　第三行 |


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主演 客串
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導演 汪平
伊士曼彩色華閣
THE BLACK PANTHER

## 答問

# 生活沉悶

（問）我們結婚已有兩年，未有子女。丈夫是工程師，入息不錯。（中略）可是現在每天放工回家。吃飯看報睡覺，大家已無話可說。要談的都已談過了。所以我覺得生活沉悶之極，很想改善這關係。未知劉先生有何高見？

× ×

（答）要解決這問題，辦法很多：如找份職業，多交朋友，往慈善機關做些義務工作，或回學校念書等，都可免致在家中納悶。但最好還能研究清楚這所謂不滿現象的根源，使兩人關係能回復常態。

首先要明白的是，夫婦可能爲好靜類。婚前可能爲着吸引對方，便想盡各種方法來取悅示意。本來從不好動的，這時也會拚命打球游泳，跳舞郊遊，天天約會，怕得人厭煩。婚後兩人已不必再以「體育健將」，「活動大家」出現，工餘日什麼地方也不想去，寧可終日在家休息。一眼看來，婚前婚後生活上有如此重大轉變，常使人以爲夫婦關係有失常之處。其實這現象極爲普遍。要說兩人生活反常，那是婚前爭相冒充時期。婚後無此必要，夫婦同被打回原形。雖然比較起來會覺得沉悶一些，但實際上婚後的生活頗爲正常也。

其次要知道的是，夫婦婚前相見時可以大談過去歷史。但是婚後日夕相對，要談的都已談過。理想志向也已談過不知多少次，可是仍未實現，再談有何味道？當然夫妻相敘時可談每天所發生的事。不過妻子未必對丈夫的工作業務有興趣。尤其是現今科學上技術專門化的趨勢中，丈夫若是一位技專人員，就算他很有耐性的每天向妻子解釋其職業上之名詞術語，妻子對丈夫的事業拾分關心，也不容易明白其中奧秘。結果做成兩人相對無言之現象，也就是你所說的沉悶原因之一。

## 一笑

### 接下去唱

「這鸚鵡好雖好，價錢貴了一點。」

「但是，這是從前在一位票友家裏的。」

「怎見得？」

「只請什麼人一唱，牠就立刻會接下去唱的。」

### 年齡關係

醫生：「你左手的痛，這也是年齡的關係。」

病人是老婦：「但是右手，和左手一樣年紀，怎麼不痛？。」

### 父親懼內

兩個孩子爭着。

「一定如此！」

「不是如此！」

「一定如此，我母親這樣說的。母親說的話，向來沒有不是的，一定如此。」

復興劇團該爲長
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東西文摘

選自「新時代」雜誌

# 紅槍會的法術

紅槍會的法術無不道理，奈愚民無知，而知識份子又不屑加以研究，誤認爲是迷信，是邪術。

（一）

·戴玄之·

「紅槍會」是民國初年活躍於華北華中一帶的一個重要民間組織，它的前身是咸同年間的「鄉團」和光緒末年的「義和團」。

每人備槍一枝，槍頭乃尺許鋼鐵製成的錐形，套於五六尺長圓桿木棒上，錐下桿頭處，紮以紅纓或染紅馬尾，俗稱「紅槍」。凡參加的青年，於每日晚飯後，持紅槍聚集一堂，焚香、拜神、唸咒、練功，約時許卽散，留人守望。遇緊急事故，鳴鑼（或號角）爲號，衆人皆執紅槍集會，故名「紅槍會」。民國六年，初起於義和團發源地之魯西曹州、東昌一帶，其後蔓延於冀南，旋再擴展至豫北虞城、歸德、考城、滑縣、內黃、安陽等與直、魯交界各縣，最後波及蘇北、皖北一帶。民國九年，北洋軍閥戰起，土匪潰兵遍地，鄉民苦匪苦兵，爲求自保，各處紅槍會紛起，參加人數愈多，派別愈雜，流傳愈廣，長城以南，五嶺以北各省，皆有同類活動，而以河南、山東、河北等處最爲盛行。

民國十五年前後爲紅槍會鼎盛時期，僅僅河南一省，會員竟達一百五十萬人以上。因實力强大，故能左右戰局政局。岳維峻督豫時，率陝軍統治河南，强征暴歛，人民負擔奇重，人民痛恨岳軍深入骨髓。十五年春，吳佩孚利用紅槍會仇岳心理，集會數十萬衆，將陝軍十餘萬解除武裝，吳佩孚得順利進入河南。十六年吳佩孚之失敗，亦與紅槍會的反抗有關，時豫東紅槍會首領婁百擎，召集徒衆，進佔省城開封，成立自治軍，自任總司令，足證紅槍會勢力的龐大，及其對戰局影響之深。直至民國十七年北伐完成，國家統一，紅槍會始漸瓦解。

紅槍會發展如此之速，勢力如此之大，因素甚術」，認爲「降神附體，能禦鎗砲。吃符唸咒刀劍不入。」既然有神靈保護，於是紛紛參加，遂成燎原之勢。

紅槍會亦稱紅槍學會，紅學有大紅學、中紅學（亦稱老佛廠）、小紅學之分，大紅學以拜神默法爲主，中紅學、小紅學均以練金鐘罩、吃符避槍砲爲主。其法術有內廠、外廠之別，外廠爲公開表演處所；內廠卽禮堂，甚爲嚴肅，無聲息，嚴禁婦女進入，係傳法語、唸咒、畫符、練功夫所在。法術由師傅傳授，領導徒衆沐浴漱口畢，入會堂焚香禮拜，師傅先誦符咒，然後命諸徒衆面對神壇下跪叩頭。第一天跪到一炷香焚燒三指長起身。第二天跪到半炷香始起。以此類推，功夫愈深，其跪愈久。跪滿四日卽可排刀，跪滿四八天卽可排鎗。至挺身可避槍砲。渾身如銅牆鐵壁，方告滿師。唯滿師的絕少，一般會員永遠在練習中，因派別甚多，其法術也因時因地而異，茲將其犖犖大者分述於後，並略加解說：

抓功：　會員每晚齊集會堂，淨手漱口，焚大把香於爐中，學長（亦稱大師兄）領導抓功，令衆人跪神壇前緊閉雙目，口授簡單咒訣，然後每人伸手在空氣中抓一把，手掌心對口，用力吸之，愈響愈好，週而復始，約三四十次，全會堂一片吸聲，每晚如此，決不間斷。抓功如發現香心發黑，卽疑有事，立刻戒備，不是本處有事，便是他處被搶，十分靈驗。

按所謂「抓功」卽深呼吸，能運動五臟六腑，對健康幫助甚大，習之日久，身體自然强壯。愚民無知，認爲神力所賜，勤練而已。至於香心發黑的預兆，乃學長惑人騙局，無論是本處有事，或他處發生搶案，學長已得有確實消息，於是詭稱神靈示警，香心發黑。蓋大把香焚燃後，已焚者色紅，將焚者色黑，香心發黑否，很難區別，稱其發紅可，稱其發黑亦可，學長藉神靈愚惑衆人，提高士氣，將已發生或卽將發生的事實，假神宣布，當然「十分靈驗」，而鄉愚竟認以爲眞，深信不疑。

刀劍不入，鎗砲不傷。」按符是用硃砂畫在黃表上的，硃砂是中藥，能「鎮心、定驚、瀉熱，多食令人癡呆」，具變質作用。黃表爲黃色極薄的細紙，爲敬神鬼之用，其主要原料是火硝，卽硝酸鉀（KNO），也是藥品，服之能使人亂性，故吃符後頓時形色改變，擰眉登目，其形如瘋，呼呼作聲，眞若着魔，實皆藥力使然。愚民無知，信有神靈附體，能堅定意志，加强信心，不會產生恐懼心理。因此，紅槍會員遇有爭戰，不畏砲火，勇往直前，一鼓作氣，克敵致果，卽此種自信心所促成。故「吃符」乃聰明的鄉團領袖，利用愚民自信心理，爲提高士氣，增强戰力最有效的策略，不能一味的說是迷信。

唸咒：　紅槍會因會員無知，故其咒語荒誕不經，極爲鄙俚。如臨戰訣咒：「日出東方紅似火，鴻鈞神功賜給我，打敗老搶（卽土匪）保家鄉，從此百姓得安康，急急如勅令。」避刀鎗咒：「八大金剛在前，四大天王在後；祖師佑我，不畏刀鎗！」補傷口咒：「太陽出來往西遊，祖師老爺在我頭，彎腰抓把五金土，補着口子血不流。」按唸咒雖係欺人技倆，然含兩種重大意義；第一，鄉愚無論遇有任何恐懼事件，認爲只要唸誦咒語，立卽有神保護，能增加勇氣，從容應付所發生事故。第二，各會員每日晚飯後都跪在神前，閉口默讀所有咒語一遍，兩顋震動不已，能使口腔製造大量唾液，待唾液滿嘴，下咽有聲，唾液係內分泌，含荷爾蒙，非但幫助消化，而且刺激新陳代謝，有益健康，爲鍛鍊身體的奇妙良法。

裝身子：　會員緊閉雙目，跪神壇前，腿左弓右跪，雙手合十。大師兄吃符唸咒，然後兩手合攏從手掌中間向弟子身上吹氣，從頭開始，至脚而止。吹氣時，大師兄前腿弓，從腿蹬，往下吹時左腿變換爲蹬勢，連吹三遍，俗稱「裝身子」。據說裝身子是將「凡體」變爲「法體」，神靈方可臨降，故裝身子後，弟子仍跪在神前默唸咒語，然後降神附體，由此可知裝身子爲降神附體的準備工作。按降神附體卽「催眠」，而裝身子卽催眠術裏的「暗示」，爲催眠的必經階段，合乎科學，紅槍會首領寓科學於迷信，取信於民，以達其領導羣衆，保衛身家的目的，大有道理，我們不能純以愚昧、荒謬視之。


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# 與蕭芳芳晤

該是十多年前的事了，朱旭華兄全心全力策劃拍了一套「苦兒流浪記」，很誠懇的對我說：「有機會看看，給我點意見。」

想不到這套電影我到了美國才有機會看，看過了十分感動，却又沒有機會向朱旭華兄表示意見。一幌十多個寒暑，時光容易把人拋，但却拋不掉我心坎裏給「苦兒流浪記」留下一老一幼和一個猴子的印象，賣藝人家的辛酸，在我的心裏刻上一刀，至今難忘。

那個「苦兒」如今亭亭玉立了，她便是站在我面前的蕭芳芳，從當「苦兒」起，她已拍了二百多部電影，影齡也有十六年了。

蕭芳芳是蘇州人，出生於上海，在香港長大，吸取了南方佳麗的明朗活潑，而兼有北國胭脂的高貴氣質。她的戲路很寬，歌舞片，文藝片，古裝時裝，無所不能，無所不精，是東南亞少女的偶像，這是她第二次來美國，却是在華宮戲院。

與蕭芳芳晤，你可能發覺她的成熟會超過她的年齡，談吐溫雅，有機智。她的媽媽是影壇「名媽」之一，這次沒有偕來。蕭芳芳說，這是她有生以來第一次離開媽媽，她覺得她是長大了。

我盛讚蕭家，出了一個偉大的戲劇大師蕭伯納，蕭芳芳接著風趣地說：「還有一個偉大的音樂家蕭邦呢！」

提起蕭邦，會使人想起傳聰，他是目前演奏蕭邦鋼琴曲的高手。去年傳聰到香港舉行演奏，給蕭芳芳製造了許多花邊新聞，因爲傳聰剛離婚，而蕭芳芳在他留港期間跟他形影不離，這還不是鬧戀愛？

關於這，蕭芳芳澄清說：「無疑地我崇拜傳聰，但他是我的童年朋友，他的父親傳雷和我們蕭家是世交，這次傳聰來港，媽咪認爲我長大了應該讓我盡盡地主之誼，給他招待一番，只是人們對電影界太敏感了，便生出許多謠言來。」

這倒說對了，電影界的羅曼史是最受社會歡迎的。

那麼謝賢呢？他曾有一段長時間是蕭芳芳的密友。

我問：「你是指他在電影裏會演戲，還是在人生的舞台裏會演戲？」

蕭芳芳笑而不答，把謝賢和她的問題輕描淡寫地打發過去了。

這次來美，蕭芳芳除了登台外，還打算申請入學讀書，她準備唸電視系，學編導。

蕭芳芳說；「我六歲入電影界，拍了十六年戲，常想入學讀書，一向是那麼樣忙，現在希望有個學習的機會。」

其實，蕭芳芳在來美前，曾在「香港」電視台工作了半年，對這行藝業，總算是有經驗了。

蕭芳芳是一個聰明的女孩子，如果你問她今年多大？她不會直接告訴你，她會說：「我是在一九四七年出世的。」讓你去算吧。

蕭芳芳


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## 金山客批世情

性暴露之舞台劇「啊，加爾各荅」連演三個月，後經警方認爲淫穢查禁，現高等法院以保障「舞台表演自由」爲辭，准予繼續演出。

**金山客曰**：性暴露表演，可獲公開，而且有法院保障自由，則今後舞台設計可予簡化，床一張足矣。

★ ★

三藩市戲院，幾盡爲「成人電影」所佔有，亦因有法官保障「色情自由」也。

**金山客曰**：潘金蓮如生於今日，大可以競選女總統！

★ ★

「啊，加爾各荅」舞台劇之廣告，女體橫陳，裸露玉臀。

**金山客曰**：留美之印度裔民，亟宜向戲院提出抗議，因「加爾各荅」乃印度名都，該戲如此暴露，身無寸衣，豈諷刺印度之貧乏乎？

★ ★

台北市議會通過議案，台北市與多明尼加共和國首都聖多明哥市締結爲姊妹市，前此，台北與國外城市結爲「金蘭」者已有七處，三藩市爲最近一次結交者。

**金山客曰**：毋乃太「濫交」乎？

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甲：混彈係乜嘢鷄所生？

乙：白切鷄。

甲：鹹蛋係乜嘢鷄所生？

乙：鹽焗鷄。

甲：核彈係乜嘢雞所生？

乙：炸子雞。

甲：肉彈呢？

乙：瑪麗蓮夢露所生。

## 金石文學

鏤金之文，刻石之字，鐘鼎之銘，廟堂之辭，冢墓之記，世皆稱爲金石文字。但，與碑碣欵識有別。蓋豎石爲碑，橫石爲帖；方者爲碑，圓者爲碣，陰字凹入曰欵，陽字凸出曰識；在外曰欵，在內曰識。

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中華民國五十九（一九七〇）年二月廿五日 • 第四卷第九期 • 每份一毫半

Hongkong actress Siu Fong-fong is now appearing at Palace Theater.

# Honor student's 'suicide'

# No on 'Yellow Power'

蕭芳芳專文，請閱第廿二頁

## 解決新移民語言困難
## 人權會建議新法教學

一九六五年十月三日國會通過第八九—二三六號移民修正案，廢除國籍來源移民限額，隨於一九六八年七月一日生效，各國大量新移民湧至，尤以中國移民爲甚，過去屬於中國的移民限額爲一百零五名，在廢除限額以後，數字不知增加多少倍。

據統計，一九六五年中國來美移民共四千零五十七人，一九六六年增至一萬三千七百三十六人，一九六七年增至一萬九千七百四十一人，一九六八年以後，美國國務院護照部門的統計，來美華人，年達二萬，這些新移民，以在三藩市定居者爲多，所以在美國各大城市中，亦以三藩市面臨移民問題最嚴重。

新移民初抵美境，最感到不方便者爲言語問題，成年人因言語隔閡而無法在華埠以外找到工作，適齡兒童，則因不懂英文，在學校面面相覷，無所適從，爲了解決三藩市公立學校新移民學童的言語障碍，過去曾有雙重言語教學的提案，但對於連最基本英文字母也不懂的新移民學童，雙重言語似仍無法解決，所以三藩市人權委員會於二月十一日特向教育當局發出一份建議書，主張對於基本英語一無所知學童，在學校中應將英語視作第二言語，以其出生國言語爲第一言語，若是，這些學童在學習上才不會受障碍，更不致因成績赶不上而停學。

這項計劃，英文簡稱爲ESL，當然不單爲華人而設，因西班牙語系的新移民，亦會遭到同樣的困難問題。一般新移民兒童插班讀書，並非按照程度，乃按照年歲，如那些入中學的少年，他們的年齡應在中學，但不通英語，影響學業成績不良，甚至永無法獲得畢業文憑，爲了針對這一事實，其本國語爲主，英語爲副之教學法，確屬需要。

根據一項調查數字指出，三藩市第一年入學而未懂英語之華生共七百九十四人，已入學而英文仍未足夠做功課的共七百四十五人，共一千五百三十九人。第一年入初中不諳英語華生共四百三十四人，已入學而英文仍未能應付功課者五百四十二人，共九百七十二人。

第一年入高中不諳英語者廿七人，已入學而英文仍未足夠應付功課者三百一十四人，共三百四十一人，易言之，因英語有障碍而影響學業的華人新移民學生，共達二千八百五十六人。

這些在言語上有問題的學生，大部份集中在華埠附近的公立學校，因此這一問題也成爲華埠問題之一，是不容我們忽視的。

## 華埠人語

復興劇團在華宮戲院爲期十七天的演出，經於上週六晚結束了，由於農曆新年人們忙於應酬，加上農曆新年慶會一連串的活動，許多人都抽不到空去看，而已是平劇迷的，却仍未感到足夠。

爲了彌補那些沒有機會欣賞過復興演出的和那些還沒有聽足夠的觀眾，華宮戲院當局，決定由該院主辦，續演十天，日期由三月一日至十日。

票價一律減低，樓上二元，樓下三元，每晚六時半先放映電影，至八時開演平劇，又爲了優待學生團體觀劇，研究中華文化，二十五人以上集體入場的，每人收一元。

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